

Sam Koffert

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Korea.

FEBRUARY, 1906

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8.19	...	1.29	3.59	6.29	...	Oricle	7.51	...	1.03	3.33	6.03	...
8.36	10.57	1.46	4.16	6.46	9.29	Yungtongpo	7.36	10.16	12.49	3.19	5.49	8.46
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9.01	11.14	2.11	4.41	7.11	9.46	South Gate	7.21	10.00	12.27	2.57	5.27	8.30
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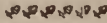
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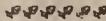
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



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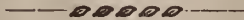
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Homer B. Hulbert, A. M., F. R. G. S. Editor

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THE
KOREA REVIEW.

FEBRUARY, 1906.

Are the Koreans Increasing in Numbers?

To answer the above question with a plain *yes* or *no* would be easy. But neither one would be accepted as final by people who want a reason for what they accept as truth. To any one taking either answer it would be no easy task to prove that his conclusion was correct; but from all the facts that I have been able to gather on the subject I am forced to take the answer no, which answer I shall try to give facts to sustain. To get facts in this as in nearly all kindred subjects in Korea is very difficult. It would be desirable to know what the facts and figures were ten years ago, or for some other given period of time. But there are absolutely no reliable statistics to which one may appeal for information on the subject. After nearly seven years in Korea, much of which time has been spent in the homes of the people, I am convinced that the people are not increasing in numbers. If one asks what is the population of Korea, the answer is likely to be most any thing from seven or eight millions up to fifteen or sixteen millions. But it is all very largely guess work, from the lack of facts on which to base any calculations. Some one may say "take the figures as they are found in the official tax reports." Such figures are made up from the reports of the elders of the villages and are supposed to give the number of houses in each and every village; but as a matter of fact they do not give the correct numbers and therefore are misleading in

nearly every case. I have been told by the people of a village, that while there are more than twenty-five houses in their village, they report only five. And so they say it is with all the other villages, none of them report the full number of houses. This is all done of course for the purpose of making the taxes as light as possible on each village. But some one may say "What has all this to do with the statement that the population is not increasing?" Nothing at all except it shows how impossible it is from present data to tell what the population is, or how much it is increasing or decreasing during any given period of time.

If the population is not increasing we may well enquire why? It certainly is not because the people do not desire to have posterity. The chief desire of nearly all Koreans is that they may have sons to perpetuate their names after they are gone. This desire, which is far more intense than any one who has not observed it can well imagine, leads to many foolish practices, of which child marriage is by no means the least among them. This desire on the part of parents to see their children's children leads to the marriage of their boys at the age of ten or twelve years and some times even younger. Some time ago I was talking with an old man who was very much troubled because his grandson was twenty years old and was not married. He said: "When I was seventeen years old I had a son and here is this big boy twenty years old and not yet married." On more than one occasion I have had mothers come to me and beg that I find a wife for their "big sons," the boys perhaps not more than seventeen or eighteen years old at the time. I have thus gone into detail for the purpose of showing that Koreans are not averse to having children born to them—that is provided the children born are sons. The desire for children, both on the part of men and women, is for sons and not for daughters; this is because only sons can offer the sacrifices to the spirits of the departed parents.

Let it be remembered that it is always polite to enquire, of one whom you have just met for the first time,

how many sons he has; and you will see that it is easy to get some idea of the number of children that are born in many of the homes. In making this enquiry we do not say how many children have you; but only how many sons have you? If you want to know about the number of daughters you must enquire after that. It is no unusual thing to learn that a man has had born unto him a large family of from six to twelve children. The numbers born in most cases would satisfy even Mr. Roosevelt's desires for large families. There is always some thing sad in the fact when you learn that more than half of the children born died before they passed from the age of childhood. This would be a very interesting subject for some one to take up and classify the facts as they could be gathered and see at what age these children die. My experience in trying to gather facts on the subject, is that nearly all the men who have reached the age of forty or fifty years have more children dead than living. I would say that most of them never reach the age of five years. Some time since an old gentleman told me that he had no family except his wife; on enquiry I learned that there had been ten children born unto him, all of whom were dead.

The death rate among Koreans who have reached the years of maturity does not seem to me to be very much higher than it is in other countries. When a baby has once run the gauntlet of the numerous "pestilences that walk in darkness" and the various kinds of "destructions that waste at noonday," which beset the period of childhood in Korea, the chances for reaching "three score and ten" are about as good as in other countries.

Since the facts of the high death rate among children cannot be denied it is the most natural thing to enquire what is the trouble and why it is that so many children die in Korea? To those of us who have lived here some time and observed things somewhat as they really are, the question is not why so many children die; but rather why is it that they do not all die before they reach the state of maturity? Some one has said that, it is one of the wonders of the world that any child lives to maturi-

ty. It this be true of the children in Christian lands it is doubly true of those in heathen countries. You may take nearly all the things that mothers in Christian countries count as necessary for the health of their children, and they are not even known to the Korean mother and her baby. Take the bath for instance; would mothers in Christian countries get on without water and soap? And yet the Korean mother has been getting on—in some sort of a way—for all these centuries without even knowing that there was a cake of toilet soap in all the world; and as for water, of course she knows that it is good to drink, but as for being good to bathe in, she has never thought of that. In fact she considers it absolutely dangerous to bathe the baby; since to remove the dirt from the top of its head would only let the wind enter and kill it. Some one will think that this cannot be true of the higher classes. It is true of all who have not learned directly from the foreigners that it will not kill the baby to wash its head. Nearly all the babies one sees in Korea have the tops of their heads covered with dirt so thick that you cannot see the skin at all. How the poor little things survive with such a scale of dirt on their heads I do not know. Thousands of them never had a good bath from the day they were born to the present.

There is no such thing as a cradle or a nice soft bed for a baby in Korea. It sleeps on a stone floor with nothing better than an old quilt for its bed. The floor may be so hot that it will nearly roast; or it may be so cold that it will nearly freeze the baby, but it must lie on it just the same. It depends largely on what time of day it is as to how hot or how cold the floor will be. The fires are kindled for the purpose of cooking the meals and are rarely kindled at any other time. I heard a foreign lady say some time since that she thought many of the children die from the effects of being roasted on these hot floors. Let it be remembered that the floor will be quite as hot in August as it is in December, since the cooking must go on whether it be hot or cold, and this is the purpose for which the fires are made.

When the baby is not lying on the floor it is strapped

on to somebody's back. It may be the mother's or the father's back; but it will more than likely be the brother's or the sister's back, when there are older children in the family. They do not have to be very old either before they are pressed into this business of carrying baby on their back. Many times I have seen little girls not more than five or six years old with the baby strapped hard and fast to her back, while she ran around the yard or out into the street, taking her part in the play with the other children of the village. So the baby passes its time either lying on a stone floor or strapped to somebody's back. As to baby's clothes; neither baby nor its mother ever heard of a bit of flannel. It has on one suit made of cotton cloth, in style not unlike its father's or mother's, except that it has more open space through which the wind may find its way direct to baby's skin. If the weather is warm it often has not one thread of clothes upon it. This is not only true while it is an infant but holds good up to the age of eight or ten years. This is true of both rich and poor alike, since it is custom that governs it and not money. It is no unusual thing to see children playing about the streets with only a short jacket on, while the mercury is at or below the freezing point.

The Korean mother knows but two ways of feeding her baby. The first of course is the natural way and as long as all is well the baby may be well fed. But in case this supply of natural food fails, as it often does, the only other thing that the mother knows to do is to feed the baby on rice. The rice may be cooked and the water given to baby but it will also be well stuffed with rice as soon as it can swallow it. Although there are plenty of cows in Korea and goats too, the Koreans know nothing whatever of the use of milk. And what seems strange to me is that they do not care to learn the use of it even in feeding their children. The baby is allowed to eat any and every thing that it can get its hand on and cares to try. No one ever stops to question whether it is digestible or indigestible, baby wants it and that is enough.

From what I have already said it will be seen that

every child born in Korea is compelled to make an unequal fight for its life from the lack of helps that it so much needs. But when we take into consideration all that it has to meet in the way of disease and the remedies which are employed to cure the diseases, it is indeed marvelous that any one ever lives to tell the story. Small-pox, measles, scarlet fever, typhus and other various kinds of fevers, colds and so on to the end of the catalogue of diseases; with a seven or ten years periodical scourge of cholera thrown in for good measure: these all give us some little idea of what must be met in the way of diseases by every child that is born in Korea. Let it be understood too that in all these contagious diseases there is no sort of effort made to keep the disease from house to house, till the whole community has been infected. Children with small-pox, or scarlet fever are allowed to play in the village streets as long as they are able to do so, without any one ever raising the question as to whether it would be well to have them remain in doors till they are well.

As to the remedies that are employed to cure these various diseases I can say only a few words. The child is taken sick and the doctor is called. He comes, examines the patient and says: "The child has inside sickness but I think that the use of the needle will make it all right." So he draws from his pouch a rusty needle six inches long and proceeds to perforate the child's stomach till it has the appearance of a pepper box lid. Next day he calls again only to find that the treatment for some UNKNOWN CAUSE has for ONCE FAILED to do its work, so the patient is no better. He then enquires of the mother whether the child has been able to eat the full amount of half cooked rice and raw turnips that he prescribed; and also whether it ate all of the roasted rat that he prescribed for it to take at bed time last night. Then he lays aside his large colored spectacles and looks wise while he says: "We shall have to try another remedy." At the same time he produces from his pouch a certain kind of dry powder which he places on the pit of the child's stomach and calls for a live coal of fire which

he applies to the powder, with the result that a spot as large as a dime is burnt right into the flesh. This remedy is often applied to other parts of the body, especially to the soft spot in the top of baby's head. Every where in Korea these scars are seen on top of the heads of many of the boys and girls.

My answer to the question at the top of this article is: Koreans are not increasing in numbers. The reason for it is the high death rate among the children.

J. ROBT. MOOSE.

Korean New Year Folklore.

Just how much the superstitions of the East have to do with its national and religious life would be hard to determine. Their value taken into consideration certainly aids in a true interpretation of the national mind and religious life of any nation. The mythology of the Greeks is closely associated with their religious life. The Ship Yu has been called the Pilgrim Progress of Buddhism and it has been shown that Lio Tsai was written by collecting that peculiar mass of folk lore known as the foxmyths and made unforgettable by that brilliant star of superstitious literature.

The folk lore of the Korean new year is rich with these myths. The first twelve days have the names, snake, horse, sheep, monkey, chicken, dog, pig, rat, ox, tiger, rabbit and dragon. Doubtless at one time there was a myth connected with each of these days. So far I have discovered only those connected with the rabbit and dragon days.

According to my teacher's reasoning the rabbit is an animal very easy to be frightened, therefore upon their day it is very easy for anyone to be frightened. It follows then that only the brave must venture forth. The man of the house must be the first to arise to show his wife that there is no danger in her house. She remains at home the entire day so there is no reason for her

nerves to be unstrung. In order that the man may do his part in keeping this day the superstition has it that if he is the first to rise the year will be full of peace—and who wouldn't be willing to rise first one day in the year to keep peace in the family? If upon the dragon day the hair is combed it is said that it grows very long during the year, the reason being that the dragon is a long reptile. Even today some of the women save all their hair that comes out during the year and burn it outside their main gate for there is a superstition that it will drive the devil away, his majesty not liking the smell of burning hair. At one time it was quite universally believed by the Koreans that upon this first day of the first moon the devil came to each house and tried on the shoes that they leave outside of their houses. This superstition has such a hold upon the ignorant class that even now they hide their shoes upon this night, for he leaves sickness in his track and the person to whom the shoes belong will be very ill during the year. It is believed that he has power only till midnight. Some houses take advantage of this by putting a sifter in the top of their house, it being believed that the devil will become so interested in counting the holes that he will forget how quickly twelve o'clock comes.

The moon has always played an important part in imaginative literature. Before there were books she was admired and worshiped by the people of the East. The moon is still eagerly watched by a few men upon the night of the fifteenth of the first month, there being a superstition that he who is the first to see the moon rise will have his desire fulfilled and during the year a child will be born into the home—best of all this child will be a son.

The farmer watches the moon upon this same night for a different reason; it indicates what his crop will be. When he first sees it, one portion shines out more clearly to the eye; that particular part, be it north, south, east or west, indicates the part of the country that will be most prosperous during the year. If he sees the thick side as he first looks upon it, it will be a year of plenty. If he sees the thin side first it will be a year of famine—if upon

the next night the moon is red there will be a drought, otherwise there will be abundance of rain.

Upon this same night on the hills can be seen those who by worshiping the moon with fire-brands made of rice straw believe that they will find peace and will have no sickness during the year.

An interesting superstition as to how to get rid of misfortune comes to us upon this fourteenth day of the first moon. It is thought that the spirit of misfortune and especially the spirit of sickness can be passed on to one's neighbor. The question is, how can they get anyone to take the spirit? It is solved in this way. A doll, or in some sections of the country when there is small pox in the family a horse, is made of rice straw and in its chest some money with prayers to the evil spirit is placed and it is thrown out upon the street. The thought is that the boy to whom the money appeals more than the superstition will take up the doll and carry it away and in doing so will take with him the ill luck of the house. The boy however has a superstition of his own, for he has heard if he throws away, upon this same evening, the wooden ornament fastened to the strings of his purse ill luck will have no power over him during the new year.

The fifteenth day of the first moon has more superstitions connected with it than any other day in the Korean calendar. To begin with if early in the morning a cool drink of *sul* (Korean wine) is taken it is said that one's hearing will be perfect during the year. This day is also a feast day, it being believed that if one eats vegetables in the homes of three of his friends upon this day there will be no danger of their making him sick when he eats them in the summer. If upon this day or the day preceding, all five of the grains, namely hemp, millet, rice, wheat and pulse are eaten by the people the year will be a year of plenty. The children are given all the nuts they want to eat upon this day, the superstition being that if they eat them they will not be troubled with skin disease during the year. The dog is the only one of the family that is not permitted to join in the festivities, as it

is said if he is fed early upon this day more flies than usual will pester the home. This day is the Korea groundhog day, it being believed if the day is clear, good weather for the year is prophesied; if it is cloudy stormy days may be expected.

On the evening of the fifteenth the house is well lighted, there being a superstition that if the houses are well lighted upon this night sickness will be absent during the entire year. Upon this same night it was at one time believed that the stone bridges possessed the power to give up their strength so that if a person walked over a certain number of them his limbs during the year would not become tired. Another story has it that if as they walk along upon this night the first words they hear are pleasant words their business will prosper throughout the entire year. The priests must have at one time taken advantage of this superstition for there is a story current that if upon this day rice and money are given them their blessings will mean success through the year.

It is easy to see the force of the superstition that is connected with the first day of the second moon. It is if the house is well dusted upon this day there will be no worry in the home during the year.

The birds have their part in the superstitions of Korea as well as in other countries. Good luck is brought to the home if the birds begin to build their nests in the roof upon the third day of the third moon, and if upon the ninth day of the ninth moon just as they are beginning to go south for the winter they are fed with a red bean they will come back in the Spring bringing good fortune with them. The most interesting story that I have found is that the magpie goes to heaven on the seventh day of the seventh moon to assist in making the star bridge over which the heavenly lovers Ching Yuh and Kyain Oo cross and spend their one short night in each other's company. A superstition held among many of the people today is that sickness can be prevented by the eating of bird flesh during the winter sacrifice to all the spirits, which takes place during the twelfth moon.

FRANK M. BROCKMAN.

Women's Rights in Korea.

A few weeks ago a Korean woman called upon the writer, and presented an invitation to the opening meeting of a native women's club. She said they wished to receive Bible instruction every Sabbath evening, while on other days secular studies would engage their school hours. My caller was evidently not one of the usual order of Korean women. She was attired in foreign clothes, the colors of which were on distressingly bad terms with each other. Although it was winter her garments were such as were suitable for summer, and she carried a feather fan. This was compensated for by a bright red silk underskirt, kept much in evidence, and a well padded Korean long coat. Added to this were a large pair of round Korean goggles and a great deal of badly selected jewelery. There is no desire to ridicule, but the transition stage in the dress of Eastern peoples is sad to a degree, to the foreigner who loves them and holds their dignity and respectability dear as his own. The more he cares for the people the more bitterly does he resent the harrowing and pitiful variety of incongruities evolved by the natives, in their zealous efforts to imitate the foreigner.

But thus far, among Koreans at least, the madness seems to have been mainly confined to the men, so my mercury fell to the bottom of the thermometer when I beheld this woman, especially as it seemed likely that her dress was in a measure the exponent of the principles and ideas of the aforesaid club.

However I gladly accepted her invitation, and the following Sunday evening found me at the appointed place.

The house was well filled with women who seemed of the upper middle class, mostly over thirty, excepting a few *syaxies* the first members of the school.

These girls were dressed in purplish black cotton cloth, made in one garment, waist and skirt in one piece—something like the dress worn by foreign girls. I learned

later, that to prove their escape from the trammels of Eastern superstition into the broad free path of modern progress, these little girls were being taught to go back and forth to school through the streets in broad daylight with no sheltering apron over their heads. To anyone familiar with Korean custom, the extreme care with which the young daughters even of the poorest are sheltered, and the light in which Korean women are regarded, who go abroad uncovered, such a change is appalling. Women, not to mention young girls, are too delicate and frail a moiety of the social body to be set in the vanguard of those who trample down the most firmly established customs and the conservatism of centuries. Fearing that in this I had seen another exponent of the principles of the new club, I became still less hopeful.

I found it was to be finally organized that evening; and the following prospectus was offered to us all to be signed, and publicly approved by each:

“LADIES COMMERCIAL ASSOCIATION.”

(Translation).

“When this world was being made. Heaven and Earth were first created, and after this man. Thus man can not live without the Earth. Mankind was then classified into two sexes; and without the existence of women, mankind could not have had its growth. This fact needs no proof, and shows that the position of women is by no means inferior to that of man. Therefore should we inquire more deeply into the real cause of growth in power and wealth of a nation, it is the woman behind, who knows how to take care of the household, teach her children, and has education enough to do good to her country and judgment enough to make her undertakings benefit the world. This is the reason why the women of some of the Western nations have an equal standing with men, and are independent to say and act what they think to be the right thing.

“The women of our country are the most pitiable of all civilized humanity. They do not have a voice in the affairs of the household, much less can they hear a word about the State or the public, and are enclosed like prisoners or bottled up fish; not even allowed to breathe aloud, and are continually under the oppression of men. A woman is not allowed to talk back at her father-in-law, or her husband, or any of the male members of the household. At the present time the Korean people are the most degraded people on earth; and to be cast in the lowest lot of such people is certainly a pitiable condition.

"Therefore, in order to recover the rights and independence of the women of our country, we must first see that the women are in a position to do their duty in governing the household ; and secondly that they become well educated and made capable of doing good to their nation and the world. In all the enlightened countries of the Western world, one can hardly find a woman who has not been through some kind of school, and the ladies of the nobility and the wealthy have their different organizations for social, literary or commercial purposes.

"In these Ladies Commercial Organizations, they import valuable foreign goods, and having put them before the best market, they find themselves with a goodly amount of well and honestly earned profit. With the money thus gained they help the household, the schools that need such help, and give away to different kinds of charity. In doing these things they act independently.

"In unity there is strength. Though a bamboo rod may bend, a bunch of them will make a post for the beam of a house to rest upon, and though the stream may be small, many of them can make the vast ocean. So if we Korean women likewise follow the footsteps of the women of other enlightened countries, and unite our inferior knowledge, strength, wealth and judgment, and form such a society, and see that trade is advanced and thus the public benefit be promoted ; then, the true theory of mankind will be permanently established in our land. Then, we shall be in the same position as the ladies of other countries, and our rights shall be equal to those of men.

"We must remember that, 'After the cock-crow, the dawn comes,' and 'After work, there is reward' and we must make haste in *doing even one thing*. So, may all the ladies of the land consider the present state of our country and the urgent necessity of such a thing, and quickly organize such a commercial society, and import and export goods from and to China, Japan and other countries in the East, as well as Europe and America. Should we put forth together our feeble efforts, there will be a way of accomplishing our object to the benefit and welfare of our nation, and not only this ; should such a thing be started, ladies will also gradually be able to stand in the shining light of the sun and breathe the sweet heavenly air freely and happily.

"Now, it is our earnest desire that all shall join us in this true and noble aim.

(Signed), Founder."

"Ninth Year of Kwang Moo,

"Tenth Moon, Day."

It is quite evident from the tone of the first paragraph that some at least of our Eastern sisters are not inclined to discount women's importance, and have made long strides—"strides" sounds unwomanly, yet it has a sort

of fitness here—in the march of so called progress, and that they have begun with the delusion that, in the “right(?) to do and say whatever one thinks best” lies the secret of power, greatness and liberty.

They have caught a glimpse of a great truth when they have learned that “*it is the woman behind who knows how to train her children, who is the real cause of growth in power and wealth of a nation,*” but they have apparently made a fatal mistake as to what sort of women, with what sort of training of children, are to perform the enormous task.

The following paragraph develops their ideas on this point. We are told that Korean women are pitiable, most of all the world, because they are not allowed a voice in household government, or to hear anything of public affairs, are shut up, physically and metaphorically, and—“sorrows crown of sorrow”—are not allowed to “talk back at their father-in-law, husband, or any male member of the family.” Women it seems must be made fit to govern their household and children, and be a blessing to the nation and the world, through schools, commercial organizations, and by banding themselves in women’s rights societies.

It is far from the purpose of the writer to make public the views expressed in this little document—which indeed seems to bear the ear marks of some enterprising commercial firm—for the purpose of entertainment or curiosity, far less to cast ridicule upon these poor women “groping blindly above them for light,” but because it contains points worthy of the consideration of every foreigner interested in Koreans, and especially every foreign woman interested in Korean women.

It is quite true that the condition of the native women is “pitiable,” not so much because they can not rule and talk back, as because they are shut in mentally, have no outlook, no training, no light.

The pitiful cry of McDonald’s old laird, “*I dinna ken whar I cam frae,*” “*I dinna ken whar I’m gaen till,*” seems to be always ringing in our ears among the native women.

This is a time of national crisis, they know not whom or what to trust, they are stirring and reaching out in every direction for truth, help, light; in their eagerness they are only too likely to go wrong, and follow some will o' the wisp into quagmires or pitfalls.

There are two radical misconceptions in the document under review, which were they limited to its writers, and the few women represented by it, would not be worthy of a second thought, but they are extremely general in Korea, if not in the whole East, are fundamental, and if followed out are sure to lead to ruin.

The first, is wrong ideas of the great majority of Western women, whom they take as patterns, and wrong ideas of woman's sphere and ideals.

As we all know well, the great body of Anglo-Saxon women are never heard of on platform or stage, or in newspapers. From the cradle to the grave they are unknown outside of their own little circle of connections and friends. Many would consider publicity as misfortune. They never seek, or dream of seeking, political power, they have a quiet scorn or pity for those who do. They make our home lands the happy and powerful countries they are. But in the novels, the plays, the police gazettes, on the world's great globe trotting highways, the other class, the "new women," the women who "talk back," who govern, who make a noise, who parade on platforms, are the ones who are in evidence, and who are supposed to represent "the free, independent, ruling Western woman" with "rights equal to those of men." It is probable too that from seeing foreign women go about every where with uncovered faces natives gain exaggerated and mistaken ideas of them. Given this woman for a model, they proceed to form their theories of women's sphere and women's ideal—as we have seen, to govern, to belong to commercial and social clubs, to be educated, to do and say what one likes, to go abroad freely and often, to answer back one's mankind, to obtain power and money, the one through the other, to be on an equality with men; all this is the ideal they seem to have put before themselves. We all know what a mistake this is,

but they in their present condition are really unhappy, and they do not know what is the trouble, or where lies the remedy. They can not go abroad, and study foreign women as we study them, they can not read Ruskin's beautiful essay on women's sphere. We must try to set before them right ideals to show them the truth, that the happy women—are not the ones of whom one hears most, who belong to the greatest number of clubs, or meddle most in the world's noisy matters but the quiet mothers and daughters, the fireside priestesses, hallowed, beloved, sacred, sheltered in the holy temple of Home, making a quiet, peaceful spot of cheer and comfort in a great troubled world. We must show them that woman's sphere is *in making a home, woman's ideal is to love and be loved*. How shall we do this, what authority shall we quote, what text book or tract shall we place in their hands? Thank God, we have one which speaks very definitely, clearly, with no uncertain sound, which inculcates from cover to cover every soundest principle for the guidance of women, and also, thank God, there are thousands of native Christian women who are reading and eagerly studying this book, and teaching their neighbors. The Bible is Korea's hope as the hope of the world, in the question of what is to become of woman.

The second important misconception in this women's prospectus which also is fatally wide spread, and not among Koreans only, is in regard to the nature of true progress, liberty, and civilization.

The fundamental error of most of the anarchists, socialists and other revolutionary societies is that enunciated in the paper before us, that liberty consists in the power "to do and say whatever one likes." From tyranny and oppression the mind swings back across the arc to license; and tyranny of a new kind, and a terrible, begins. The hydra-headed supplants the one man power. They must be taught what true liberty is and on what it rests, by looking into the True Law of Liberty.

Again, one would judge from laws recently enacted by both our people and their usurpers, and the changes on which they seem to lay most stress, that progress con-

sists largely in altering the cut and color of a man's coat and the length of his hair. Civilization, one would think, was a matter of tramways, wide streets, gunboats, well drilled armies, factories, arts, luxuries, hideous European clothes, etc. Most Eastern countries, Turkey, India, Japan, China, Egypt, even Korea, have all or many or some of these things, but even where they are most, one feels that something is wanting. It is Hamlet, but Hamlet is left out. It is as like true civilization, as a graphophone is like the true voice of your friend. There is a hollow brassy ring about it. It does not come from a warm living *heart*, but is only a poor caricature out of an empty shell.

True civilization is not a veneer; it is the solid ringed growth of centuries, rooted in the earth, reaching its leaves and blossoms unto Heaven. Some of its outgrowths are the things these people copy so marvellously in paper and wax, that even we can scarcely tell the difference.

At a great fete given in an Eastern city, they built out of boards and canvas a grand old forest monarch, they painted it with wonderful skill, and covered it with paper leaves and blossoms. It was a marvel of art, a beautiful tree whereat the world stood open mouthed for a day, but the rain descended and the floods came, and the wind blew and beat upon the tree, and it fell, for *it had no roots*.

I have been hunting the dictionaries for a definition of this later, nobler—higher civilization—and have, among many, found only two that come at all near it; *First*;—"The humanization of man in society; the *satisfaction for him in society of the true law of human nature.*" *Second*;—"The *lifting up of men mentally morally, and socially.*"

This never was, never will be done, by tramways and new clothes, it can never be brought about by armies and men of war, it will not follow in the train of art, and of luxuries tho' they follow it. Men may be well dressed, well informed (for we all know true education does not consist in the attainment of mere knowledge), and after all be no better than the manufactured tree,

without the *vital principle of life*, that is in Christianity, to lift them up "mentally, morally and socially," above the material and sensual, and hold them there, unshakenly rooted in the rock.

All that is best in Western civilization, the motor power that stirs the energies of men, and brings out the choicest results is Christian faith and love—Christian principle.

"The true law of human nature" is growth in the sunshine of mutual faith and love.

The children of the Covenanters, the Puritans, the Huguenots, the Waldenses, the Pilgrim Fathers, the martyrs, have infused new life into the world's old effete civilizations and the principles implanted, the spirit breathed, has made, is making, a new civilization, for the choice things of which, heathenism has often not even a word by which they can be expressed. Test them by their definition of such words, as God, Heaven, Home, Love, Faith, Hope, or Sin. Take the evidence of their great poets and writers on such terms as these, and where do they stand?

Unless their ideals are ennobled and purified, they can never rise beyond a certain limit, never gain more than a varnish, never send a root down to the rock.

Therefore to-day Korean statesmen are saying that in Christianity is found the only hope for Korea's national salvation, the one key to unlock the door to freedom and greatness.

And, therefore, in view of the deeply rooted and far reaching misconceptions, of which the women's rights society's little document was only one obscure example, must we the more zealously teach the people to study the Bible and practice its precepts. Then we shall indeed have a new Korean people, happier, enlightened, civilized, not indeed, with the superficial veneer of civilization which is satisfied with imitating the unessential and the effeminating results of the true, but the real, the Christian civilization, which begins from within in a *new life in the heart of the people*. A life whose motive

power is unselfish love, which works out in fair blossoms and sound fruit of "nobler modes of life, sweeter manners, purer laws":

"And they no longer half akin to brute,
For all we thought and loved and did,
And hoped and suffered, is but seed
Of what in them is flower and fruit."

Korean Conundrums.

In last year's March number of the KOREA REVIEW was printed an article on Korean Conundrums by the writer. Herewith is submitted another lot, with the hope that they will not be unprofitable to those who are interested in things pertaining to Korean life and thought.

틀은틀이라도 뉘뉘싸는틀이 무엇시오 논틀시오

What kind of a "teul" (frame) will not weave linen?
A "non-teul" (rice plain).

밤낮업시 칼쓰고 잇는것무엇시오 등잔받침시오

What is it that wears a cangue day and night? The Korean lamp stand. These are the wooden frames which support the lights, which the Koreans use at night. An upright piece is supported by a base, while near the top it pierces and supports a transverse section, somewhat in the same manner as a cangue is supported by a criminal.

입으로먹고 입으로뿜는것무엇시오 자루요

What is it that both eats and vents with the mouth?
A bag.

외발가진것무엇시오 돌저귀

What has but one leg? A hinge. This is a peculiar shaped iron used to fasten doors.

나갈새는새장구치고드려올새는북치는것무엇시오 물
풍의소리요

What is it that on going out beats a new tom-tom and on coming in beats a drum? A water-pot,—as used by the Korean women who carry them on their heads.

On going out for water the gourd dipper in the empty vessel beats one kind of a noise, and when returning the dipper floats on top of the water and striking against the sides of the vessel beats another kind of a noise.

한 뽀지예 열둘이 누은 것 무엇 이뇨 석가래요

What are twelve things lying on one pillow? Rafters. In Korean houses there are about twelve rafters in each "Kan" supported on one cross beam.

이틀에 하로 보는 것 무엇 이오 외눈통이오

What requires two days to see one day's sight? A one-eyed man.

찬물애가 족 벗기는 것 무엇 이오 사타난 거시오

What is it that strips off its skin in cold water? An avalanche or land-slide.

The heavy fall of rain in the wet-season causes land-slides on the mountain sides.

옷 손 옷시라도 낚지 못하는 옷시 무엇 이오 바위 옷이오

What kind of clothing cannot be worn? "Rock clothing,"—the moss that covers the rocks being so called.

나 갈 썩는 씨고 나가고 드려 올 썩는 니고 오는 것 무엇 이오 물동이오

What is it that is carried under the arm when going out and on the head when coming in? Water-pot.

죽은 나무의 싹 핀 것 무엇 이오 화등이오

What is a flower blossoming on dead wood? The lamp stand.

The Koreans call the flame of a lamp a "fire-flower."

짱은 짱이라도 먹지 못하는 짱이 무엇 이오 송짱이오

What kind of "chang" (bran sauce) cannot be eaten? A "song-chang" (a corpse).

야 촌과 저녁에 쥐등이 문지 지고 었 어 먹지 못하는 것 무엇 이오 부집개요

What is it that burns its mouth morning and night, but never gets anything to eat? A poker.

The Koreans generally use wooden pokers.

세고 개너 머차 들 박은 것 무엇 이오 손톱이오

What is a white stone embedded beyond three elevations? The finger-nail.

The three passes are the three joints of the finger beyond which is the nail.

더우면 한 줌 되고 추우면 한 아름 되는 것 무엇 이오 집형
이오

What is it that is a handful in warm weather but an armful in cold weather? A cane.

When warm the cane is carried in the hand, but when cold it is carried in the folded arms; the Korean thus folding his arms in order to keep his hands warm by inserting each in the opposite long open sleeve.

젊어서는 청치마 입고 늙어서는 홍치마 입는 것 무엇 이오
고 초요

What is it that wears a green apron when young and a red one when old? Pepper.

다리도 네 히오 날리도 네 히나 다니지도 못하고 날지도 못하
는 것 무엇 이요 참외막이오

What is it that has four legs and four wings and yet can neither walk nor fly? A watch-tent in a melon patch.

Every farmer who raises melons builds a booth in the midst of his melon field where he sits guarding over his crop. It is built high off the ground, resting on four legs. The sides are made of mats which hinge at the top and are raised or lowered at pleasure. The swinging sides are the "wings."

등도 배 같고 배도 등 같고 왼 팔도 바른 팔 같고 바른 팔도 왼 팔
같흔 것 무엇 이오 찬빗이오

What is it whose front is like its back, its back like its front; its right hand like its left, and its left like its right? The Korean comb.

The Korean comb is double, having teeth on both sides.

배는 뒤에 잇고 등은 배에 잇는 것 무엇 이오 종근리오

What is it that has its stomach behind and its back in front? The "calf," of the leg.

밭에 머리 풀고 서는 것 무엇 이오 강랑이오

What is it that stands with its hair disheveled in the field? Corn.

The silk of the corn protuding from the end of the ear is compared with a Korean with his long hair dish-eveled.

나무문으로 드려가 쇠문으로 나와 온정에 드려가다가 또 링
정에 단여 나온 후에 갈밭 헤쳐 잡자는 것 무엇 이오 국슈요

What is it that goes in a wooden door, comes out an iron door, takes a hot bath, then a cold bath, and then goes to sleep on a reedmat? "Cooksoo" (Vermicelli). This is a favorite dish with Koreans. It is made out of buckwheat and is pressed through a seive-like arrangement in a hole in a wooden beam. The upper part of the hole is of wood (the wooden door) and the lower of iron (the iron door). It comes out in long strings, and falls into a hot bath. Then it is placed in cold water and finally is piled up on a reed mat, whence it is served to the customer in a bowl.

청청밭해금점이무엇이오 하늘에별이오

What is like a golden brand in an azure field? A star.

저근연못안에실비암이무엇이오 심지요

What is a thread snake in a small pond? A wick. The Korean wick is a long thread like affair. The pond is the oil-vessel.

홍전주머니에금전백십너흔것무엇이오 당추씨요

What is a red silk purse that contains hundreds of gold coins? A red pepper.

밤낮업시짐실은것무엇이오 선반이요

What is it that carries a load day and night? A shelf.

덥개업는왕가마무엇이오 우물이요

What is like a big kettle without a cover? A well.

청치마납고색구로서는것무어시오 솔나무요

What is it that wears a green apron and stands upside down? An evergreen tree.

물아리금방석이무엇이오 해요

What is a golden cushion under water? The sun.

Severance Hospital.

This institution, which was opened in its new buildings in September 1904, has been carrying on its beneficent work without interruption ever since. Other institutions may close their doors at certain seasons but a general hospital must go on under all circumstances.

The seventeen months that have elapsed have proven

the great need of this hospital in its present form. 16,000 patients have been treated in the daily dispensary clinic and 490 have been admitted to the wards, while a large number of visits to homes have been made by the physicians and their assistants. A considerable number of persons other than Koreans have patronized the wards of the hospital, the list including American, English, French Japanese, and Chinese, and the adaptation of the institution to this use is likely, in the future, to prove one of its most valuable features, more especially as the nursing department is to be strengthened by the addition of trained Japanese nurses, who will serve as head nurses under the direction of an American trained nurse, a sufficiently large staff of Korean women being under the guidance of the above to ensure the thorough care of every patient. Up to this time it has not been thought proper to place Korean women as nurses in the male wards, but the rapid changes in the ideas and customs of the Korean people and more especially the development of Christian principles and practices in such a large number have prepared the way for the introduction of this most desirable feature and many Christian women are now offering themselves for training as nurses, so that it is expected that ere long all the male nurses will have been replaced by women.

Those in charge feel that this will not only mark a new epoch in hospital practice in Korea but will enhance in a most material way the efficiency of the ward work. A definite course of study and training is being laid out for them, and the experience of the physicians lead them to believe that Korean women are capable of becoming very excellent nurses.

Many people ask what kind of cases are treated in the hospital, and while quite unwishful to say any thing that would have even the appearance of boasting we feel it only right that the question should be answered. And it can be answered in a general way by saying that practically all kinds of diseases are met with and treated with a measure of success which will compare quite favorably with that attained elsewhere.

In particular we may give a list of some of the cases which have passed through the wards during the last seventeen months.

Malaria, Typhoid Fever, Typhus Fever, Scarlet Fever, Pneumonia, Small Pox, Whooping Cough, Nephritis (Bright's disease), Trachoma, Ankylostomiasis, Filaria in the blood, Syphilis, Acute Rheumatism, Dysentery, Diarrhoea, Neurasthenia, Endemic Haemoptysis, Pulmonary Tuberculosis, Tubercular affections of glands, bones and joints, Bronchitis, Pleurisy, Scabies, Erysipelas, Hemiplegia, Paraplegia, Jaundice, Insanity, Delirium Tremens, Noma, Membranous Croup, Paralysis of bladder, Orchitis, Neuralgia, Conjunctivitis, Corneitis, Pyæmia, Broncho-Pneumonia, Asthma, Purpura Hemorrhagica, Concussion of Brain, Fracture of Skull, Fracture of Spine, Fracture of leg and arm, Otitis, Beriberi, Anaemia, Pelvic inflammation, Neuritis, Tonsillitis, etc.

Operations have been performed every day and often many times a day, both minor and major, some of the more important being as follows:

Eye—Cataract, Iridectomy, Extirpation of Eyeball, Pterygium, Entropion and Ectropion.

Ear—Paracentesis of drum, Repair of pinna, Removal of polypi and other tumors.

Nose—Straightening of septum, Removal of polypi, Extirpation of adenoids.

Throat—Amputation of uvula, Extirpation of tonsils.

Abdomen—Ovariectomy, Herniotomy, Extra-uterine pregnancy, Gastrostomy, Hepatic Abscess, Paracentesis.

Amputations—Fingers, hand, arm, toes, foot, leg, thigh.

Excision of bones—Hand, wrist, foot, ankle, hip, jaw, skull, spinal processes, spinal laminae, ribs.

Curetting of bones—Hand, wrist, arm, foot, ankle, leg, hip, pelvis, ribs, sternum, scapula, skull.

Miscellaneous—Removal of tumors, Amputation of breast, Paracentesis of Chest for pleurisy and Empyema, Opening of abscesses, Cutting open of fistulae, Various operations on the uterus and other pelvic organs, Hemorrhoids, etc.

Another very important department of the hospital's activities is its medical school. Already several young men have had considerable instruction and training both in the foundation branches of Anatomy, Physiology, Chemistry, Bacteriology and Pathology and in the practical side of medical and surgical work, so that all minor operations and some major ones such as amputations, etc., are done by the Korean assistants under the supervision of one of the physicians, and it is expected that within three years or so from now it will be possible to graduate as regular physicians at least three or four of these young men who will be fitted to go out, if they so desire, to make their own way amongst their own people and extend more widely than could otherwise be done the beneficent influence of the hospital.

This is one of the greatest benefits which the hospital can confer on Korea, but it means an amount of labor on the part of the physicians which cannot be easily estimated, because text books in the native language must be prepared and all the teaching given in the native tongue—a performance the difficulty of which can scarcely be conceived by those who have not tried to do it.

However, these difficulties are being overcome and already textbooks have been prepared on Anatomy, Physiology, Chemistry, Materia Medica, and Bacteriology, while others on Pathology, Diagnosis of Disease and kindred topics are under way.

The financial status will be of interest to many who want to know how the necessarily large expenses of such an institution are met, so we give the following items of expenditure and receipts.

RECEIPTS.		EXPENDITURES.	
From Ward Patients	1,878.00	Food	2,768.00
“ Dispensary	1,011.00	Fuel	2,218.00
“ outside Korean		Light	635.00
“ Practice	85.00	Furnishing	492.00
“ Sundries	327.00	Travel	135.00
		Servants and	
		nurses	1,049.00

	Student Assts.	600.00
	Literary Asst.	372 00
	Medicines	2,863.00
	Repairs	150.00
	Preparation of	
	Text Books	355.00
	Sundries	440.00
	<hr/>	<hr/>
Y	3,301.00	Y 12,077.00
	Deficit in 17 months	8,776.00
This has been met as follows:		
Receipts from practice of the two phy-		
sicians amongst foreign residents		Y 3,414.00
Donations of friends		3,260.00
		<hr/>
		Y 6,674.00

Balance of deficit Y 2,102.00, accruing during 17 months.

An analysis of the above financial summary reveals the following facts:

The expenses of the hospital outside of the salaries of the foreign staff has been 12,077.00 Yen for 17 months, equal to 8,520.00 Yen per year, but the imperative need of improving the nursing staff and the increase of the work amongst Koreans will certainly make the cost during the coming year 10,000 Yen.

Of this sum we may expect to obtain 2,500 Yen from the hospital patients, most of whom are too poor to pay even for the food which is supplied them, so that we may look for a deficit of 7,500 Yen which will be partly covered by special donations and the outside earnings of the physicians.

As stated above, however, one of the greatest needs of Korea is a medical school where students can be given both theoretical instruction and practical training in the diagnosis and treatment of disease and this can be better done in connection with such a hospital as this than in any other way, so it is proposed to extend the

present teaching of a few students and provide further facilities for a thorough course in medicine and surgery. This will of course mean an increase in expenditure, and so provision should be made for a total income of 15,000 Yen, at least 10,000 of which ought to be definitely provided for by endowment or otherwise.

Report of Bible Committee of Korea for 1905.

Many changes have taken place in the "Hermit Nation" during the year that has just closed. What was prophesied at the beginning of the year has come to pass, and Japan's Protectorate over Korea is an accomplished fact. Her foreign policy has been changed. Her own countrymen no longer represent her at the courts of other nations; her ministers have been recalled; the representatives from other Powers to her court have been withdrawn, and the Resident-General, Japan's representative, is the power behind Korea's throne.

It is hoped that under the influence and guidance of this aggressive Power, Korea will forge ahead in her national life; that an honest and progressive government will be installed, and that justice shall be meted out to every man, whether he be rich or poor; that offenders against life, property and law shall be punished, whether they be Korean or Japanese. In a word, that injustice, bribery and corruption, that have held sway for ages, in all forms and in all stations of life, shall be replaced by justice, honesty and uprightness.

The past year cannot be called a prosperous one in any respect for the Koreans. Crops have only been fair and in some districts, it is said, they have been a failure. Business in the Capital has been severely hampered by the wretched monetary system, and the financial reform inaugurated last July by the Japanese has failed so far to put the finance of the country on a more settled and satisfactory basis. Merchants have been obliged to close

their doors, unable to do business under the "reform" conditions, and on all sides is heard the complaint that things are worse than ever they were before. It may always be expected that during the introduction of a reform, inconvenience and even hardship may be met, and we trust that the present troubles are only of a transitory character.

The railways are now running from Fusan, in the south, to Weiju, in the north, and in their course, have run through ancestral graves, ruthlessly disturbing or ignoring the guardian spirits, who have faithfully watched over them for long years; they have tunneled through hills where the dragon has held undisputed possession for centuries; they have tickled his tail, they have run over his back, and have even ploughed through his stomach to the great horror and dread of the native, who feared lest some terrible calamity would befall them for permitting such a desecration, and the wild barbarians who perpetrated it. As time passed, and the ancestral spirit of the native gave him no trouble, neither did the angry mountain dragon wreak vengeance on him, he began to see that the railways were a boon to the country at large and to the districts through which they passed, in particular. Already the railways are so popular that every train is taxed to its utmost carrying capacity. And now instead of reckoning distance by the number of "pipes of tobacco he can smoke" between two places, the white-coated, straw-sandalled Korean finds that almost before his second pipe is lit, he is at his journey's end. Instead of measuring time by cock-crow or day-break in the morning, he must now reckon it by the tick of the clock, hanging in the railway station, which indicates to him the departure of the first train, which in ten short hours will have brought him to a point, which only a year ago, it would have taken him ten days to reach.

With the upsetting of hoary superstitions, the introduction of reforms of one kind and another, the cause of Christ has not been put in the back-ground and today there is a turning to the things of the Kingdom, such as was not expected by the most sanguine.

In the Spring there was a remarkable awakening in the north and the accessions to the Pyeng Yang city church alone could not have been less than two thousand. Seoul, the hardened city that it is, has supplied more enquirers than ever before, and some meeting-places have had to be enlarged twice during the year. From the south comes the same glad news, of people turning their attention to divine things, and as I write this, a letter from the Rev. D. M. McRae, of the Canadian Presbyterian Mission, Ham Heung, in the north, on the eastern coast, contains the tidings of a wonderful awakening there. He has been besieged from early morning till late at night with enquirers, and a special series of meetings in which he had the assistance of the Rev. J. L. Gerdine of Wonsan, has been blessed beyond their expectation in bringing souls out of darkness into light and in the quickening of those who already professed the name of Christ.

In the same letter he speaks of the existing conditions in his field of labor and as it seems to me descriptive of the present conditions throughout the whole country, I quote at length:

"The late war has left its effect upon Korea. In the crisis, she finds herself crushed, humbled; and out of her humiliation comes the cry, we have lost our power, our name, our life; we have all become as deadmen. The demons have betrayed us, and the spirits of our ancestors where are they? England and America will not come to our assistance. To whom shall we look for life and light? To China? No. We have had her Confucianism and letters for thousands of years and in them there is no hope. Japan offers us her schools, if we pay for them, for the study of her language. From whence did the 'Cut-your-hair, progressive party' take its rise? And the 'Don't-cut-your-hair, get-power, wear-a-medal-and-your-future-is-assured party' spring from? During the past year those societies have spread throughout this part of the country with the result that the Koreans see in them, the embodiment of all their own craft, and falsehood, and they say, all these in character are no better than what we already possess.

"Side by side with these, the colporteurs have been sending to the people the Gospel of Jesus Christ, and telling them that God will give light to those in darkness, life to the dead and pardon to the vilest sinner, and that

the King of kings and Lord of lords invites all that are heavy laden to come unto him and he will forgive and receive them and to those who believe He will give a new heart, a new life, a new name, a new light, a new King and Kingdom, with the result that in the markets, where only a few books could be sold in former years, now it is the colporteurs' joy to see his sales increase a hundred fold. Daily the hearts of the people are turning Zionward. Several Korean officials have said to me, that the sentiment among their class was now set on the Christian doctrine. They are buying books and much interest is being manifested by them all."

During the year, the work of the Bible Societies has been fraught with "up and down" experiences, but thank God there have been more "ups" than "downs." The bitter disappointment over a faulty edition of the Korean New Testament began, and has continued throughout the year, as it has been impossible to replace the edition yet. Never has there been such a cry for the Word of Life in Korea and owing to the circumstances which have made it impossible for us to fully satisfy the demands made upon us, the year's work has been crippled and less satisfactory than it would otherwise have been.

Then too, in April, the nervous breakdown of the Agent, Mr. Kenmure, necessitated his return to the homeland, at a time when the work in all its branches needed the benefit of his rare ability and his many years of experience. His friends here and elsewhere will be glad to know that he is recovering in health, and their best wishes will follow him wherever his lot may be cast.

The many notes of appreciation of our efforts to do what we could to meet the unprecedented demands have encouraged us many times when the worries and disappointments seemed most, and this, with the assurance that we were doing the best we could and believing in Him who shapes our destinies, we have been carried through the year to its close and can say from the bottom of the heart "Hitherto hath the Lord helped us." Very humbly do we offer to Him the year's work as we ask Him to establish all that has been done in the right spirit in His name and to forgive and annul whatever has been amiss.

From the above mentioned notes let me quote a few sentences :

"We have been grateful for the unfailing supply of gospels furnished at such a low rate. We find it a great blessing and comfort to be able to furnish these priceless books to all who ask, even though they possess only two chun (1 sen, $\frac{1}{4}$ d, $\frac{1}{2}$ c). The Bible Societies *are not only our friends but the heathen's hope.*"

Another writes thus :

"We are surely in a position to thank God from our hearts for consecrated, Spirit-filled native Biblewomen and colporteurs. Whatever the Bible Societies may mean to others, they are a *necessity* to us, especially now that Korea is turning to Christ in her time of trouble."

Another expresses himself :

"The Bible Societies in thus sending out men to preach and sell the Word is going a *great* work. I know of no other way in which the seed sowing can be done so effectively."

A missionary who has been identified with the work for years, writes :

"I shall never feel thankful enough to the Societies for the way they have aided me in the past."

Publication and Issues:—It is a matter of deep regret that during the year we have been unable to publish an edition of the Korean New Testament. However, work is being pushed on it in Japan at present and the printer is trying to give us the book in less than contract time, and before this report reaches the home-land, we hope to be able to supply the Korean Christian with the much needed revised edition of the New Testament in his own language.

During the year we published 90,000 Gospel and Acts but as 3,000 of each were taken and bound in one volume with the title "The Gospels and Acts," we had only 78,000 volumes.

The issues have been very heavy compared with former years, the total number being 156,690 volumes, more than twice the number issued last year, and is made up as follows :

Language	Bibles and O. T's	New Testts.	Por- tions.	Totals	1904.
Korean	—	10,482	134,175	144,657	—
Chinese.....	1,176	6,226	2,648	10,050	—
Japanese	21	129	1,623	1,773	—
English.....	40	130	40	210	—
Totals.	1,237	16,967	138,486	156,690	75,546

Circulation. This year again, we have to say, that it was impossible to supply colporteurs with all the books they could sell, and there are few of our colporteurs' sales that have not suffered from the lack of the Korean New Testament. Had it been possible to meet the demand for books our circulation would be much higher than it is. Notwithstanding this unfortunate state of affairs, our circulation shows a marked and healthy growth and has almost doubled that of the previous year.

CIRCULATION.

Channels.	Bibles and O. T's	New Testts.	Por- tions.	Totals. 1905.	Totals, 1904.	Totals, 1903.
Colportage Sales.	456	9,286	58,984	68,826	35,593	16,707
Biblewomen's "	—	87	6,212	6,299	5,253	3,998
Depot Sales.	277	6,572	16,454	23,303	7,747	7,820
Free Grants .. .	—	31	39	70	3,410	328
Totals.	733	16,076	81,689	98,498	52,003	28,853

COLPORTAGE.

This year again, through the kindness of Mr. Parrott of the British Societies, Kobe, we were given the use of the Japanese colporteur, Mr. Katsumata, who proved so efficient last year. He visited Fusan, Masampo, Taiku, Chemulpo, Seoul and Pyeng Yang. He did good work, but reports that it is much harder to sell to the Japanese in Korea than in Japan, and considers that the majority of the Japanese in Korea in no way represent the Japanese in Japan.

Colportage for the Koreans and by the Koreans has met with signal success during the year and from all sides come the encouraging reports of the blessings that have followed the work of the colporteurs. The increase in their sales is not only the result of the low price of the

Scriptures but the changed attitude of the Korean towards these things. Where before there was a stolid indifference to the message of the colporteur and his books there is now a welcome for them both. The Korean is awakening out of the sleep of ages and is buying Christian books as never before. There is a dissatisfaction with the past and the outlook into the future is drear indeed, but with a hungering for better things there is a willingness to, at least, buy the books and investigate the truths therein contained. The colporteur has often found people asking for books where in previous years they scornfully refused to look at them or listen to his message.

We are glad that the time seems to be here when the colporteur is to meet with more encouragements in his work than he has ever done before. He deserves it. For years he has had hard-up-hill work in every way, and even today his position is by no means a sinecure. He is often obliged to travel in all kinds of weather with his pack of books on his back, forced to eat badly cooked food and sleep in dirty, vermin invested inns. Add to these the scorn of the scornful, the insults of the rough, and the hundreds of annoyances that are put in his way by the thoughtless and careless, and it will be seen that not only must the colporteur be a man with a strong body but with a strong character before he is willing to endure such hardships for Christ's sake.

(To be continued)

Editorial Comment.

An interesting question is started by Mr. Moose in his article, "Are the Koreans Increasing in Numbers?"; and as he says, it is a question to which a categorical answer is not easy of proof.

We regret however, that Mr. Moose was unable to give us any facts in figures to prove his point. He has certainly given us a few facts that may lead us to agree

that no children can survive in Korea; but it is well known that in surroundings where it would be certain death to Occidental children, those of the Orient survive and flourish. The conditions mentioned by Mr. Moose concerning Korean childhood are almost all of them not only duplicated but are apparently in a much aggravated form in the cities and villages in China; and yet it must be acknowledged that the population in China is increasing. There is certainly a very high death rate among the children in Korea, but we must acknowledge also that there is a very high birth rate; and the question is, "Which is in the excess?" This as yet Mr. Moose has not answered. It is our experience that with the exception of the magisterial towns (which owing to political changes and dismissal of great numbers of unnecessary officials, have suffered considerably), in general the villages, towns and market places have been increasing in size, an almost certain sign of increase in population.

We certainly trust that Mr. Moose will continue his investigations, and in a subsequent number will provide us with facts and figures, though we feel that further investigation may persuade him, despite the array of probabilities so interestingly set forth by him, that the Koreans are increasing in population.

We are glad to know that Mr. Sidehara, Adviser in the Educational Department, has brought back some capable assistants with him from Japan; and we trust that this means a vigorous pushing of a more general education for the whole of Korea.

Mr. Geo. Kennan is entirely mistaken in his statement concerning the few schools in Korea for, from personal observations, we know that there are schools in almost every village in the land. Mr. Kennan when here made his inquiries of the Educational Department, and took their figures which recorded the small number of schools which had been started in the interior by the Government, and inquiring no further he failed to learn of the tens of thousands of private schools throughout the land.

If the object of schools is, as has been well said, "The training of men so that they may be fitted to acquire knowledge," certainly the mental drill that is acquired in the study of the Chinese classics in the Korean schools must not be ignored.

Koreans who have gone to schools in China, Japan, America and England and other countries have in every way held their own, and have shown ability and aptitude for the acquirement of knowledge that, has been phenomenal.

Before Mr. Sidehara left here on his trip to Japan, it was rumored that he was planning for a system of education similar to that which Japan was giving the Loochoo Islanders. This however we can not credit, as we believe that Mr. Sidehara has been in Korea too long to underestimate the ability of the people among whom he is working, and we certainly trust that he will see to it that such a system is planned for Korea as will speedily give her her true standing among the nations of the world. Thousands of young men with the mental drill from constant study of the Chinese classics are ready to enter normal schools, and within a few years could be equipped for teachers for primary schools throughout the land. These at the start with a good middle school in each of the provincial centres and a first class university in Seoul is the very least that can be planned for at the present.



In this issue we have been able to give a few of the items that illustrate Korean New Year's Folklore. While many of the doings may seem foolish to Westerners, they have a hold upon the people in much the same way as similar things have upon people of more enlightened countries. While the present condition of education in Korea has as yet failed to clear up many of their superstitions, it will hardly behoove foreigners, who will not start on a journey on Friday, will not walk under a ladder, will tap wood to avoid misfortunes, and hang horse shoes over the door to bring good luck, to ridicule their Eastern neighbors.

The article in question gives another glimpse in the life and habits of thought of this interesting people, and therefore finds a place in our columns, and will be welcomed by our readers.

For a similar reason we are glad to be able to present in this issue another collection of Korean conundrums. It has been prepared by Mr. Bernheisel of Pyeng Yang. It will be extremely interesting to all who understand Korean; but it is to be regretted that so many turn upon the similar sound of Korean words. Humor of a nation and people is well worth study, and it is hard for the people of one nation to always appreciate a humor of another. Not a few of Mark Twain's best jokes lose almost all point when translated into Korean, and in fact have absolutely nothing left when done into Chinese. In a similar way the Korean conundrums given here will appeal more strongly to those who understand both Korean and English.

We regret exceedingly that the article could not have been made of a more general interest, but this was hardly a reason for withholding it.

We are also glad to be able in this issue to give to our readers a statement of what is being done for the Koreans by the Westerners.

We have been fortunate in securing the Annual Report of the Agent of the Bible Society, Mr. Hugh Miller, perusal of which will show that a large number of the Koreans are reading the Bible, and that the Book of books is being widely circulated in this land. An extremely gratifying fact of the same is that, the people themselves are paying for the books they get; not simply a nominal sum which would represent a baer moiety of the cost of the book, but a little more than the actual cost of the book.

Dr. Avison's report of the Severance Hospital will be of interest to all our readers, and show a little of what foreign medicine and surgery are doing for this

people. A careful study of the report will at once show several problems that confront Western physicians in this land, and with Mr. Moose' article showing the need, all our readers will be glad to read Dr. Avison's report as an illustration of what is now being done in many places in Korea—by Dr. Weir in Chemulpo, Dr. Irvin in Fusan, Dr. Wells in Pyeng Yang, Dr. Sharrocks in Syen Chun, where hospitals are running; and in many other places where, without the help of a foreign hospital, Western physicians are striving to alleviate suffering.

News Calendar.

The renowned scholar Mr. Song Biung Soou committed suicide at his residence in Ok Hah, North Chung Chong Province. He claimed to have been driven to this, because when he desired to memorialize the Emperor about the recent treaty he was driven away from the Palace by the Japanese gendarmes. This Mr Song was one of the chief scholars among the Korean Confucianists and was a direct descendant of Song Si Ryull, the famous minister and celebrated scholar during the reign of Sook Jong.

Mr. Tsuruhara, the Vice Resident-General, and party arrived in Seoul on the 30th of January.

On the first of February, the office of the Resident-General was opened in the building lately occupied by the Foreign Office, and the new Diplomatic Bureau was removed to the old Korean Imperial Cabinet House in front of the old palace.

The Minister of the Law Department Mr. Yi Ha Young has secured the assistance of A. Nozawa, LL.D., for the purpose of revising and codifying the laws of Korea.

The Educational Department has engaged fifteen more Japanese teachers for the primary (native) schools in Seoul.

There was recently some talk of appointing a Japanese Adviser to the Department of Agriculture, Commerce and Industry but it has now been decided that these affairs shall be directly controlled from the office of the Resident-General.

It is stated that the Japanese living in Chinnampo are at the present time buying land between Pyeng Yang and Chinnampo, along which they expect to build a branch railway to that port.

The Department of Finance has lately imported Yen 5,000 worth of copper sen.

The Japanese Government will in a few days lay two proposals before the Diet. One is for the purchase of the Seoul-Fusan Railway and the other is for the amalgamation of all the railways in Korea. The

cost of purchasing the Seoul-Fusan Railway is estimated at about Y 30,000,000, including Y 15,000,000, capital of the Company; and Y 10,000,000, advanced by the Government from special funds.

It is reported from Gensan that as the water in the neighborhood of Han-heung is of bad quality the Japanese garrison will be withdrawn from that place towards Gensan.

Mr. and Mrs. Hewlett arrived in Seoul at the British Legation on January the 25th inst to the delight of the whole foreign community, who have already learned to value Mr. Hewlett's genial qualities.

The foreign children who had been at school at Chefoo spent two months holidays in Seoul, every body combining to make the time pass pleasantly. On their return a short time since, their number was augmented by one, Bowling Reynolds. Korea now possesses quite an interest in these Chefoo schools with six of our missionaries' boys there.

News arrived on March 4th of the birth of a daughter to Mr. and Mrs. Harold Porter on February 27th.

Mrs. Dr. Scranton is soon leaving for Switzerland where she is taking her little daughter to be educated. We are glad to learn that Mrs. Scranton plans to return in a few months.

Mr. and Mrs. Edgar Le Mot Stryker announced to their friends the birth of a son. Peter Van Zant, on January the 22nd 1906 at the American mines.

Dr. D. E. Hahn, an American dentist of long practice and high standing, arrived in Seoul January the 18th. Dr. Hahn has received an enthusiastic welcome from the foreign residents who hope that he will long continue to make this his home.

Mr. and Mrs. Hugh Miller announced the birth of their son William Ralph on January the 12th.

The Chosen Nichi Nichi published a report that the Japanese government has decided to build a light railway connecting Songchin with Hesanjin. This latter place is in the (Pook-kwando). This is the district over which the Chinese and Korean governments have had in the past so many disputes as to boundaries. The railway will run via Kilchow and Kapsan and will, it is said, pass through very thickly wooded country. In this connection the correspondent makes the astounding assertion that as soon as the spring comes and the snow melts one thousand Japanese wood-cutters will be imported into this district and that the enterprise is expected to be a very profitable one.

Until now the Korean policeman has only been paid $3\frac{1}{2}$ yen monthly so that he could hardly be expected to maintain an attitude of undeviating rectitude. With the increase of his salary to 9 yen per month and a corresponding increase in the yearly bonus, matters should improve.

It is pretty generally suspected that the beggar children of Seoul make a good thing out of their profession and the following confirms the suspicion. Two philanthropists, Messrs Pai Tong-hun and Son Euisan have reported to the police that although they established a free school and lodging house for juvenile beggars, the youngsters invariably

run away after a day or two and the police are therefore asked to bring all male mendicants between the ages of 8 and 14 to the asylum which has been provided for them.

The Japanese census returns for December give the following particulars of Japanese residents in Pyeng-Yang.

Male..... 1283 Female. 1781 Houses..... 539.

The extraordinary preponderance of female "emigrants" is noteworthy.

A belated report from South Chulla Province says that a mob, headed by some minor officials, attacked the local office of the Il-chin-hoi with the result that several people were seriously wounded and a great deal of property destroyed.

The Il-chin-hoi people are at least energetic. They are now about to start a school for Korean ladies. Henceforth each member of the Il-chin-hoi will receive a salary of 50 sen per day.

The Japanese have a funny way of asking for Korean decorations. The Educational Department received an official letter from the Japanese Minister asking that the teachers and officers of the Tokio Middle School should be decorated in recognition of their work in educating Korean young men.

Mr. Sidehara, the Educational Adviser, accompanied by his father, arrived in Seoul on the evening of the 18th inst.

A farewell reception was given by the Belgian Consul-General in honour of Mr. Hayashi, on the 17th inst. at which the Foreign Representatives, General Aasegawa, Viscount Hamagata, and many other officials were present.

General Yi Keun Tak who was attacked by assassins and wounded very severely, for having been one of the parties that effected the new treaty, has been in the Han Sung Hospital for sometime, and it is said that he is recovering very rapidly, and will soon be out.

From now on all passports, demanded either by Koreans who wish to leave their country, or by foreigners for the purpose of travelling in the interior of Korea, will be issued at the office of the Resident General instead of at the Korean Foreign Office as heretofore.

General Yi Choong Koo, the former Commissioner of Police, and others who have been in banishment in the islands south of Chulla province, have lately been released by a special edict from His Majesty. It is also said that the former Minister of Foreign Affairs, Kim Yun Sic, and Hon Kim Kiung Ha and others will also soon be released.

On the evening of the 22nd inst a social gathering was held at the Seoul Union Reading Rooms. Owing to the inclement weather the attendance was not large, but the assembled company nevertheless spent a very pleasant evening, enlivened by music, singing, recitations, and charades. Several of the ladies were in 18th century costume, the effect of which was extremely pretty. Refreshments were dispensed by Mrs. Scrauton, and the company broke up about 10.30 after singing the "Star Spangled Banner."—*Seoul Press*.

London telegrams received in Japan announce that the new Liberal newspaper, the Tribune, has published a telegram forwarded from Chefoo by its special correspondent, Mr. Douglas Story, in which Mr. Story says that he has the written authority of the Emperor of Korea to publicly deny the authenticity of the "Treaty" of November 17-18th and to assert that His Majesty has not consented to the establishment of a Residency-General or the removal of Korean diplomatic affairs to Japan.

The Japanese newspaper said that her government desires to abolish the export taxes in Korea. Korea's export trade has been yearly prevented from expanding as much as it might, by these taxes. Their abolition will benefit Korea, as well as Japan, for Korea's exports are chiefly to Japan. The Korean government's receipts from the export taxes represent quite insignificant sums, as shown by the following table:

PROCEEDS FROM EXPORT TAXES.

1900.....yen 384,525.	1901.....yen 387,181.
1902.....yen 554,969.	1903.....yen 413,215.
1904 yen 292,010.	

The Japanese steamer Taianmaru reports having discovered a round black mechanical mine on the high seas about 40 miles from Clifford Island.

Mr. Pak Won-Kio, prefect of Whang Ju has sent in a report to the Home Department complaining that all the official buildings have been occupied by Japanese and that he also has been ejected from his quarters and was forced to repair a small broken-down shanty and use it as his dwelling house as well as his office. He further states that all his subordinates are now without any kind of accommodation whatsoever and winds up by requesting that a sum of yen 3775.80 be sent him so as to enable him to defray the expenses he has incurred in building up his new quarters.

We have been informed that rather serious trouble took place at Koksan, Whanghai Province, just before the Korean new year. It appears that certain Japanese military officials demanded coolies from the magistrate of the district who said he was unable to procure the required number owing to the near approach of the new year. A Japanese without warning drew his sword and struck the magistrate across the shoulder with it. The servants in attendance on the magistrate at once pounced upon the Japanese and a general fight ensued the result of which was that several parties on both sides were killed and wounded. It was only when the Japanese were reinforced from Pyeng Yang that peace was restored.

Mr Hayashi left Seoul for Japan about the 20th of February.

From 1st day of February General Hasegawa has been acting Resident-General until such time as Marquis Ito arrives in Seoul.

Mr Hayashi has been appointed Minister to Peking to take the place of Mr. Uchita who has we believe been appointed Minister at Vienna.

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Main Office, Electric Building, Chong No, Seoul, Korea.



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Operating cars between East and West Gates, also between Chong No and Yung San, and between East Gate and Imperial Highway.

Special private cars furnished to suit convenience of patrons. Price on application at Company's Office.

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32	"	"	"	"	"	4 00.
50	"	"	"	"	"	6.00.
150	"	"	"	"	"	10 00.
1,200	"	"	"	"	"	20 00

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 La Foncière Compagnie d'Assurances.
 L'Universo Marine Insurance Co.,
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